BIBLE STUDY

Vol. IV. MARCH, 1916 No. 6

BIBLE STUDY

Vol. IV. MARCH, 1916 No. 6

PUBLISHED MONTHLY BY THE STUDENTS AND STAFF OF THE

BIBLE TEACHERS TRAINING SCHOOL

541 LEXINGTON AVENUE - - - - NEW YORK

Editor

ROBERT M. KURTZ

Student and Staff Associate Editors

KEMPER G. MCCOMB — CONSTANCE M. LANGMAN

HARRISON D. GEIST — GRACE HAMILTON

MARIAN I. ZIEGENFUS — ORIL E. HENTHORNE

Business Manager

CHARLES H. RIGGS

CONTENTS

	PAGE
BECAUSE. A Message from DR. WHITE	67
THE 1916-1917 BUDGET. A Bulletin from PROFESSOR STOUT	68
MISSIONS IN THE CAPITAL OF SIAM. DR. ROBERT E. SPEER	69
THE WORK OF MR. CROUCH IN EGYPT	73
SOMEWHAT	76
VITAL TRUTHS ABOUT PRAYER. WILBERT W. WHITE	79
THE SCHOOL	82

PRICE - - - - - - - - FIFTY CENTS A YEAR

All matter for publication should be sent to the Editor. Address all subscriptions to the Business Manager, **541** Lexington Avenue, New York

THE SUMMER TERM AND PROSPECTIVE MISSIONARIES

In the variety of courses provided in the Summer Term of the Bible Teachers Training School are several of particular value to missionaries and missionary candidates, in addition to those in Bible study proper. Not the least important of these is the course in Phonetics and Missionary Linguistics.

Have you mastered the language of your future field of work?

The method of language teaching in use in this School has given remarkable and satisfactory results.

Under old methods it requires from three to six years to acquire a working use of the language, but this method accomplishes the same in from six to twelve months.

One student preached in Chinese after six months' study; another, after nine months in India, took examinations usually given after three years.

For full information as to the Summer Term, including the list of all courses, with schedule of classes, address:

JOHN ANDERSON WOOD, *Dean of the Summer Term*

BIBLE TEACHERS TRAINING SCHOOL

541 LEXINGTON AVENUE - - - - NEW YORK

FIVE-FORTY-ONE BIBLE STUDY

Vol. IV. MARCH, 1916 No. 6

BECAUSE

A Message from Dr. White

The word *because* is found seventeen times in our Lord's farewell conversation and prayer (John 13-17). It occurs frequently in the Bible. The appeal to common sense which our Lord and His representatives make is striking. The laws of cause and effect, means and end, and the rest are not set aside or ignored by the Scriptures.

A very interesting hour or two might be spent on these chapters in John, tracing the connections of thought involved in the use of this word *because* there. Try it, will you not?

The great theologian, Dr. Herman Bavinck of Holland, honored our School with his presence once (November 20, 1908). I have just come across a report of his brief address at the chapel at that time, from which the following excerpt is made:

"I have very deep favorable impressions of your School. I believe it is doing a large work. How beautiful to find men and women of different lands together and finding unity in our blessed Lord Jesus Christ. * * * In the seventeenth chapter of the Gospel by John our Lord Jesus gives the ground of all His prayer. May I lay stress upon the expression, *'Thou lovedst'* in verses 23, 24, and 26? I pray for myself and for my disciples because Thou lovedst. The love of the Father through the Son is the ground of all the work of salvation. Our salvation is certain because the love of the Father in Heaven finds not its ground in our will, in our patience, in our understanding, but in the love of the Father in the Son. For this reason we have courage to press on in

our personal warfare, and firm ground is likewise given for success in our mission work throughout the world."

Mr. D. F. Merritt, of the Board of Trustees, our warm and helpful friend, was telling us the other day of the number of persons (professing Christians) whom he has met who do not know what the message of the Gospel really is. Will not every reader test carefully whether he can explain the way of salvation briefly. Be sure that you make it clear that salvation is given and not earned. We work. Yes. But *because* we are saved and appreciate the free gift of God in His Son our Saviour, and not in order to be saved. We do not work for life but from life. We "work out" our salvation. Yes. But we must have salvation to work out.

If you have no better starting point for your first Gospel talk, suppose you begin the way Paul did with the Corinthians, as indicated in the great fifteenth chapter of his first letter, verse third.

THE 1916-1917 BUDGET

A Bulletin from Professor Stout

Results to Date

Subscriptions total almost $10,000.

Actual cash payments nearly $1,000.

Special Encouragements

A contributor who usually gives $100 has subscribed twenty shares; that is, $500.

A friend who had not been approached, reading the little notice in the last issue of "541," took a share.

Two persons who, as far as we were aware, had no means of knowing of the Budget movement at all, sent their subscriptions, one for four shares, the other for two.

Remember

Our Goal: 3,000 shares at $25 each subscribed by June 1.

Our Challenge: Each friend of the School a subscriber.

Our Marching Orders: 2 Corinthians 9:7 *and* 8.

PRAY—GIVE—WORK

MISSIONS IN THE CAPITAL OF SIAM

By Dr. Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church

Paris is not France, and Bangkok is not Siam, but whoever would maintain the affirmative would, I think, have a much easier time in establishing his case in behalf of Bangkok. About one-eighth of the entire population of Siam is found in the Bangkok Monthon, or district. It is the only municipality in the country with a distinct administration of its own, and this administration is simply a part of the central government which, from Bangkok, completely controls every aspect of the life of the kingdom. All authority is centered here and all officials are appointed here. All the taxes of the country must be sent to Bangkok and all expenditures made by the central government.

Nowhere else in the world is there a country so completely and absolutely centralized, nor a people whose interests of government and administration are focused in a single city as those of the Siamese are focused in Bangkok. A missionary work which would successfully influence this unusual city would make itself felt to the ends of Siam. Where else in the world does the Christian church have presented to her the opportunity in a single community of molding a nation?

But the elements and activities of life in Bangkok are such as to warn any church that undertakes to deal with them against light heartedness and overconfidence. It is a polyglot population. There are two hundred thousand Chinese, speaking many different dialects; over twenty thousand Indians and Malays, Hindus, and Mohammedans. There are seventeen thousand Buddhist priests in the Monthon; six hundred and thirty Buddhist places of worship and seventy-six Mohammedan. The great vices which prey upon life and industry are more powerful and deadly by far than in the country villages. Opium is a government monopoly, freely obtainable by the people, and yielding last year a revenue of

nearly 14,000,000 ticals to the government. Gambling and lotteries and licensed betting gave the government over 7,000,000 ticals more. The King well understands the deadly effects of such legalized vices and will gladly repress them and forego his income from them when the foreign governments are willing to revise the treaties which limit Siam to the collection of three per cent. import duties. Meanwhile these and other evils work with fatal effect upon the seething population of the city. It would be hard to find sights more resembling the inferno than one can see every afternoon and night in the enormous licensed gambling halls, where thousands of men and women crowd around the games upon the floor, the few to gain but the great majority to lose to the Chinese millionaires who outbid all others for the gambling concessions.

Other subtle influences operate against the progress and the power of the Christian church. The inertia of mere loyalty to tradition, the interweaving of Buddhism with all the social life of the people, the spiritual lethargy of its doctrine, its subtle power to anesthetize enthusiasm, the pressure of the political system in a land where every man's ambition is to become a part of the government machinery—these and many other influences have wrought destructively against the work which the missionaries have been doing, and again and again have drawn away the life blood of the church to grow thin and die out sometimes in the high places of political life, more often in the recesses of private social life, where the missionaries could not follow it.

There have indeed been many things to encourage. Nowhere has the indirect fruitage of missionary work been greater, as both the government and the leading men of Siam are glad to recognize. "It was your missionaries," said the Minister of Foreign Affairs, "who first introduced the printing of the Siamese language." They built the first hospital and opened the first school. A missionary, at the request of the Siamese government, was our first American diplomatic representative, and another, at the same request, began the government schools. Missionaries began and still lead in the

education of girls, and they built and conduct what is still the only leper asylum in the land. Some years ago, at a banquet given in honor of Prince Damrong, the leading statesman of Siam, the Prince said to the American Minister in a voice to be heard by all present: "Mr. King, I want to say to you that we have great respect for your American missionaries in our country and appreciate very highly the work that they are doing for our people. I want this to be understood by everyone, and if you are in a position to let it be known to your countrymen, I wish you would say this for me: The work of your people is excellent."

It is this work which we have just been visiting. We have seen it in the Bangkok Christian College and the Wang Lang school for girls, the best educational institutions for character building in Bangkok. We have seen it in the self-supporting mission press, which continues the tradition of the work which Dr. Bradley did in opening a printed literature to Siam. We have seen it in the Boon Itt Memorial Institute, built to commemorate the life of a Siamese whom many in America knew and loved, and whose influence still lives in this institution, which is a Young Men's Christian Association within the church working for the young man in business and government service. We saw it crowded to the doors and beyond the doors one night with one of the best audiences of men I have ever seen in the Far East.

But most of all we have studied the forces of Christianity at work in the effort to preach the Gospel directly to the multitudes of the city. On one Sunday we went to nine different meetings and knew that on the other side of the river there were two more, in all of which to the people, who sat or who stood for a little while and then passed by, the Chinese and Siamese preachers and the missionaries—foremost among them, with his matchless command of the language, Dr. George B. McFarland, Dean of the Royal Medical School, who though not a missionary is one of the best of missionaries—were preaching that Gospel on which, though now rejected, all of Siam's hope depends.

It is a great deal that is being done, but it ought to be multiplied tenfold, and men and women to give themselves exclusively to the evangelistic work must be sent out, and all the latent forces of the Siamese church must be roused to deal with this great task, which calls as loudly as any task on earth for the unremitting prayer of the church at home. But it is a problem that will not be solved until at home and in Siam we learn the lesson of the words which Kru Pluang spoke in one of our last conferences on the evangelization of the city. "What you have said," said he with deep feeling, "is true, and it can be done, if every Siamese Christian will give everything to Christ. I don't see any other difficulty but that." Can that difficulty not be removed?

THE WORK OF MR. CROUCH IN EGYPT

[Mr. Sydney J. L. Crouch, of the class of 1915, in the Bible Teachers Training School, is now engaged in Young Men's Christian Association work at Alexandria, Egypt. By courtesy of the Foreign Department of the International Committee of Young Men's Christian Associations, we are enabled to give the following extracts from a letter written by Mr. Crouch under date of January 24 last.—EDITOR.]

Through signboards and advertising in the camps, the place is becoming better known every day, and as many hundreds have been flocking into Alexandria the last two months, our numbers have been doubled many times. I have had to increase our equipment—one hundred more chairs, more writing tables; and our café facilities have been increased very much. When I tell you that one night last week we took $240 in five- and ten-cent pieces you will readily see how our café work is appreciated. * * *

Every night the building is crowded. Our reading and writing room is undoubtedly the most popular place of its kind in Alexandria. I have to transform part of the main hall into a writing room very often, the room being too small for them all.

I have been very fortunate in getting some fine speakers to come here and address the men who, needless to say, appreciate them very much. Among these speakers have been Lord Radstock of the English National Council, who has addressed us on three different occasions, Dr. Mackie, a missionary of some thirty-odd years, and the minister of the local Presbyterian Church. Dr. Zwemer also has spoken twice for me to large and appreciative audiences. Many of my Sunday night meetings are conducted by keen Christian men, soldiers and officers, who come in to see our work, and quite a few of whom come to our social tea. Our sing song and service is very well attended each Sunday night. We put out the lights in the reading room during the time of service, but the last few Sundays we have had to put them on for men listening to the Gospel. The men sing most heartily in the half hour's sing song before the address is given, and

seem to enjoy it very much. One chaplain said that he had never heard the men sing like they do here. I have received quite a few letters from men who have since gone away, saying what a great help these meetings have been to them.

Besides the Sunday service we have three religious meetings during the week, the midweek talk on Wednesday, and Bible classes on Tuesday and Thursday. The former is conducted by Mr. Roy of the American Mission. Both are well attended. My own has grown to as many as thirty-five to forty. One of the members of my class, a regular attendant because located nearby, is going home to volunteer for the foreign field, being influenced partly by our study of the tenth chapter of John, especially the sixteenth verse. God has wonderfully blessed our efforts here. One man, who has been with us here from the beginning, my pianist for all meetings, hesitated for one month to accept Jesus Christ, but last Sunday night he accepted Him here in this room. Another man, whom I rebuked for swearing at the café bar, after a long talk came in and started a new life in Christ Jesus. Many others who have come in here "as out of the storm" have taken Christ. Some have confessed having actually come here straight from dens of immorality to get their balance, and they have found it in the Lord Jesus Christ. We ought to have a man here to do nothing else but personal work.

Sir Cortauld Thomson, the chief commissioner of the British Red Cross Society, who gave $1,250 toward the erection of this building, presided at one of our concerts the other night. He expressed his appreciation of the work; especially did the two French classes appeal to him. We have had to refuse many men the privilege of taking these French courses because of our limited accommodation. They have been and are a great success and will prove most beneficial to the men after the war. * * *

The other evening I stood on the corner of one of the main streets, and seventy-five soldiers passed me in one minute. There are only two other places in Alexandria

doing soldier work and they are both very small. Where are these men going? They wander the streets aimlessly, go to cheap and suggestive picture shows, drinking cafés, and alas! places where they bring ruin and disgrace on themselves and all with whom they are connected. I then came back here and found this place full, but it seemed less than a "drop in the bucket." Never before have such opportunities for service been presented, and it will be many years before the fields are as white and as easy to gather as they are now. * * *

Last night we had our best religious meeting to date. Every seat was taken and men standing. Dr. Zwemer spoke, and he said that it was the best soldiers' audience he had had in Egypt. The Spirit worked mightily among the men. Eighty to one hundred pocket Testaments were given away after the meeting.

SOMEWHAT

PERTINENT PARAGRAPHS ABOUT A NUMBER OF THINGS

Christian Sociology

No mere sociologist will ever correct the existing sociological conditions. No industrial expert will ever set man right with man. You must get the word Christian in and you must let your efforts be controlled by the Spirit of Him who spake to the troubled waters of the sea and they ceased from their raging.

—The Presbyterian, February 16, 1916.

But the Greatest of These

Three needs—missionaries, money and prayer, but the greatest of these is prayer!

—The Evangelical, February 16, 1916.

Unity versus Hyphens

The remedy for a hyphenated Christendom does not lie in the mere change of names. It does not consist in doctrinal compromises, nor in the constructions of platforms or articles of agreement. The process is not mechanical but vital. It is not amalgamation we need, but an incorporation; not a mosaic, but a blend. The more all parties "grow up into him who is the head," the more completely they become aware of their oneness with Him and with all who are His.

—The Baptist Commonwealth, February 10, 1916.

Under Fire

The only genuine, everlasting goodness is the goodness with the cross-mark upon it, woven in red, that cannot be washed out. Jesus Christ was the strong Son of the righteous God. He was made divinely strong by what He underwent, by being almost hourly under fire for at least three years of His life. If he had not been under fire, and frequently under fire, no matter what His strength might have been at the beginning of His public ministry, He would have ended it in

weakness, He would have died an amiable weakling, unworthy of serious consideration by the sons of men who do battle against the powers of darkness.

—The Churchman, February 12, 1916.

Lights

The Bible is not a street lamp that one can walk away from, but a lantern that one carries along the road.

—The Primitive Methodist, February, 1916.

Tongues

We need educated tongues; tongues that are trained to speak right, to speak kindly. We do not think of having a good voice without training it; we do not think of having true eyes and powerful hands without giving them attention, and it was with this idea in mind—to discipline ourselves, to watch our tongues, to restrain them from gossip and scandal and to compel them to speak kindly words—that I founded the league.

—The League of the Kindly Tongue. Dr. W. D. Marsh. Christian Advocate, February 10, 1916.

Which Command?

Are not these just the questions which our church is now facing in reference to its Foreign Mission work? "Trench"? Dig ourselves in and stay just where we are, in the most monotonous and discouraging sort of warfare against the forces of evil? "Retrench"? Retreat, cut down, lessen, reduce, diminish, curtail the work we have already begun? Or, "Forward"? Up and at them, to advance the banner of our King, to enlarge the borders of His dominion, not for any selfish purposes, but for the salvation of the world?

—Christian Observer, February 9, 1916.

Rights

Long have we talked of the rights of man. Now let us give first place to the rights of God and His Kingdom. We

have had much to say about "our plea." The time has come when the worship of a phrase is futile. Let us have done with "our" this and "our" that, and give God's righteousness the right of way in politics, in business, in society, and in religion. Wage war on the church member who is overworking and underpaying those who labor for him! There may be many a Lazarus at the gate, and a Dives at the table.

—Christian Standard, February 12, 1916.

Whose Fault?

The war brings home the problem of death and the hereafter. After the first few tastes of real danger, I found that I was inadequately equipped with clear and soul-steadying religious ideas to meet the situation with proper equanimity. This led me and others who regard ourselves as average Christians to ask why our religious training had failed in this respect.

—Extract from a soldier's letter. The British Weekly, January 27, 1916.

Service

The ultimate value of sacrifice must be found in the service it renders to a world-enterprise which is branded with the cross. No man will find it worth while to bear a cutting cross unless he believes there is need in the world which his blood may help to supply. Sacrifice for the sake of sacrifice is waste of life. Sacrifice for the sake of service is the salvation of life. It is worth while for its fellowship with Christ, for the enrichment of life, but chiefly for the advancing of the enterprise of Christ which can go forward only by such service.

—The Continent, February 10, 1916.

VITAL TRUTHS ABOUT PRAYER

By Wilbert W. White

Observations, Suggestions, and Questions based on Murray's With Christ in the School of Prayer

(*By Permission of Mr. Murray*)

The Sixth Lesson

Observations, Suggestions, and Questions.

1. Read the Lesson carefully and check striking thoughts as you come to them. Review those checked and decide which is the most valuable sentence to you in the Lesson.

2. Have you marked the following? Whether you have or not, go back over the chapter in the light of them.
   a. "Live as a child of God, then you will be able to pray as a child, and as a child you will most assuredly be heard."
   b. "Fatherlike giving is the divine response to childlike living."
   c. "Prayer-promises" are imbedded in life-precepts; the two are inseparable.
   d. "Study the Sermon on the Mount, and take it as a guide in life, and find, notwithstanding weakness and failure, an ever-growing liberty to claim the fulfilment of its promises in regard to prayer."
   e. "Take time to come under the full impression of what the name Father implies."
   f. "He who lets God be Father always and in everything * * * will experience most gloriously that a life in God's infinite Fatherliness and continual answers to prayer are inseparable."
   g. "It is all in the name of Father."

3. Read thoughtfully the prayer at the end of the Lesson.

4. Read and mark impressive sentences in the *Note*.

5. Did you mark these expressions?
   a. "We have to learn to be holy not as a hard lesson at school, but at home with the Father to help us."
   b. "Failure does not always mean fault. The master judges by the result, but our Father judges by the effort."

6. *"This Divine Arithmetic."*
   Read Matthew 7:9-11, and figure out for yourself the answer

to the words, *"How much more."* In doing this, (1) think of the tenderness and love with which the best earthly father you know regards the request of his child; think of the joy with which this father grants every reasonable desire of his child. Then (2) think in adoring worship of the infinite love and fatherliness of God, and consider with how much more tenderness and joy He sees us come to Him and gives us what we ask aright. Then (3) seeing how far beyond our comprehension is this computation involved in *"how much more,"* let us come and open our hearts for the Holy Spirit to shed abroad God's father love there.

7. *The Childlike Privilege and the Childlike Life.*

The following sentences of Mr. Murray make clear what is meant here: "The power of the promise, 'Ask and it shall be given you,' lies in the loving relationship between us as children and the Father in Heaven. And so the lesson is, Live as a child of God, then you will be able to pray as a child, and as a child you will most assuredly be answered. * * * The childlike privilege of asking is inseparable from the childlike life under the leading of the Spirit. 'As many as are led by the Spirit of God, they are the children of God.' * * * He who gives himself to be led by the Spirit in his life, will be led by Him in his prayers too. He will find that father-like giving is the Divine response to childlike living."

8. *Fatherlike Giving and Childlike Living.*

We deem this expression so illuminating that we lift it out of its obscurity at the end of the preceding paragraph and make it a heading of our study.

What is the childlike living which is required in order that fatherlike giving may be experienced by the child of God? Again we quote Mr. Murray: "In the Sermon on the Mount our Lord teaches about the Father and His children. In it the prayer-promises are imbedded in the life-precepts; the two are inseparable. They form one whole, and he alone can count on the fulfilment of the promises, who accepts all that the Lord has connected with them. It is as if He says: I give these promises to those whom in the beatitudes I have pictured in their childlike poverty and purity, and of whom I have said, 'They shall be called the children of God.'"

9. *A Suggestion Repeated.*

Probably there are many who have never examined the Sermon on the Mount for its rich teaching about *The Father.* Following what has been said above, go through Matthew 5-7 and make a summary

of the doctrine of God the Father. Do not omit such passages as 5:3-9; 5:16; 5:45; 5:48; 6:1-18; 6:26-32; 7:21.

10. *A Difficulty Considered.*

The difficulty is this: The requirements of the Sermon on the Mount respecting childlike living are such that I cannot meet them.

"The difficulty is removed if we think again of the blessed name of father and child. There is a great difference among children in age and gift. The Lord demands of us only the childlike and whole-hearted surrender to live as a child with Him in obedience and truth; nothing more. But also, nothing less. The Father must have the whole heart. When this is given, and He sees the child with honest purpose and steady will seeking in everything to be and live as a child, then prayer will count with Him as the prayer of a child."

11. Read again thoughtfully the Sixth Lesson in Murray.

"LORD, TEACH US TO PRAY"

THE SCHOOL

THE EXTENSION DEPARTMENT RECEPTION AND CONFERENCE ON FEBRUARY 29

The invitation sent out to the members of the Extension Department, from the Faculty and students of the Bible School, met with a splendid response, as shown by the representative body of people who attended the reception, dinner, and conference held at 541 Lexington Avenue, on Tuesday evening, February 29.

This was the largest reception ever held by the Bible School, and shows the growth of the School and the interest and co-operation of all its friends in the furtherance of the work which is dear to the hearts of those who are associated in any way with the institution. Nearly five hundred members of the Extension Department were present, with a goodly number of members from special classes.

The various committees appointed under the guidance of the Extension Department rose nobly to the occasion, and the general expressions of pleasure from the guests as to all the arrangements and the cordiality shown by the Faculty and student body indicate the satisfactory results of the occasion. The interest and enthusiasm aroused by the conference denote the constantly widening movement in the direction of practical Bible study.

It was a distinct pleasure to welcome the large number of members of men's classes who were able to be present. The conference had been especially called for the consideration of the organization and handling of men's classes, and the hearty greeting given to Mr. Curry as teacher of these classes was an evidence of the success that is crowning his work, and an indication of the growing interest in this particular feature of the Extension Department.

Every guest present enjoyed the "Family Tree" and found his or her place among the branches. (This "tree" is the large charcoal drawing hung in "B," showing the Extension work branching out from the Bible School.) Various names were suggested for this interesting diagram. "It's a cosmopolitan tree," suggested one. "Is it monocotyledonous or dicotyledonous?" asked another. "It can't be dicotyledonous, for there's no *die* to the Bible School," was the answer. "I'm sure it's monocotyledonous, for there's only *one Bible School.*" "Whatever it is, it is an interesting tree, and I'm glad I belong."

"We're having the time of our lives," was echoed and re-echoed through the halls. "How did you do it?" was the question most frequently heard. "How can you get so many people together and have it all go off with such ease and comfort for all concerned?" "Have you shaken hands with everyone you should meet?" one woman inquired of her husband; "this is the friendliest place I've ever seen." "It's so different from most social affairs or receptions; you don't have time to stand around by yourself and feel lonesome, for there's someone right here to talk to you," said another.

In conversation one of the members of the Paterson class said: "In times of an emergency we should never consider the question, 'Am I able for this?' but rather, 'Do I believe God is able for this?' " Another woman, in speaking of the

class work, remarked: "The class means so much to me. It must be wonderful for the students who are here at the School!"

And when the conference was all over—"Why did they stop it so soon?" "Why didn't they let it run on?" were among the remarks overheard.

THE EXTENSION DEPARTMENT CONFERENCE

Following the reception given by the Extension Department at 541 Lexington Avenue, the conference was held in the Swedish Bethesda Church on 50th Street. Since the problems involved in the formation and conduct of men's classes formed the subject of the discussion, the men were given special prominence. The central division of seats was very largely filled with men from various Extension classes, and after the devotional exercises Dr. White, who presided, called to the platform and introduced ministers, of several denominations, who were present, as well as Mr. D. F. Merritt and Mr. Fred E. Tasker, members of the Board of Trustees, and also Mr. Ralph H. Sweetser, president of the Thomas Iron Works, Easton, Pennsylvania, who is president of Dr. White's class there.

In his opening remarks Dr. White gave a brief summary of the growth of the Extension Department by years, as follows:

	1910 1911	1911 1912	1912 1913	1913 1914	1914 1915
Instructors	1	1	1	3	3
Classes	5	9	11	25	22
Denominations	8	7	9	12	11
Congregations	16	28	43	131	105
Students	119	176	311	599	675

"This year," said Dr. White, "we have five teachers, thirty-four regular classes, and five special classes, with a total enrollment of over 1,800, 800 in the regular classes and 1,000 in the five special classes. Of these special classes the largest is in Easton, Pennsylvania, with an enrollment of 706; then Montclair with 175 enrolled; Paterson with 100; Delmonico's with 90, and the Railroad Club with 56."

Mr. Sweetser said, concerning the Easton class: "We have 706½ enrolled; 706 took the full course, and one took the last half."

Dr. Sweet, who taught the Extension class in Elizabeth, New Jersey, was called upon, and said in part:

"It looked a few years ago as if men would become extinct in religious activities. I became a pastor in the era that has been described as the age of lemonade and ladies' aid. Most men seemed to think it was the proper thing to hold their religion in their wives' names. In the first parish that I had, there was a body of men known as shed members. These shed members brought their wives to church, and spent their Sunday in the shed.

"No greater or more striking change has passed over the temper of the church for a generation than the new emphasis upon the manliness of religion and a religion for men—a new and deeper recognition of the fact that religion was not a thing for women and children and ministers alone, but for men as men.

"There are three factors, it seems to me, in the kind of Bible study that men ought to be given—emphasis upon the Bible as true, as vital, and as practical. If we can bring out the fact that the Bible is true, that it is absolutely vital and essential, and that it has its application day by day to the business that we have to conduct, we will find inspiration and assurance and courage —just the things that we need."

Dr. White introduced Mr. Edward H. Fallows by saying: "Mr. Fallows, who organized our class for men on Fridays at the Railroad

Club, has consented to say a word or two. I have asked Mr. Fallows to take you into his confidence in two or three minutes. He ought to have half an hour to tell the story of how he came to be interested in the development of this Bible class." Among other things Mr. Fallows said:

"I have held a watch on Dr. White for eight successive Fridays, and now he has the drop on me. From my daughter I heard of this School, as a result of her work here. I immediately became a student in the Correspondence Department, taking up the Gospel by Matthew with Miss Palmer. It meant so much to me that I felt I must do something for the School, and so through one of the ladies I received the inspiration and suggestions for the organization of this class. I promised not to mention her name, but it does not begin with O and it does not begin with Q.

"I first wrote to Cleveland, Ohio, to the Y. M. C. A., for suggestions as to the method. They replied that the only way to work was to call personally on the men. It was impossible for me to do so. I made three calls and then I followed these calls up with eighty-five personal letters, and of these I got fifty-six acceptances, and we have had on Fridays a class with an average of over twenty men, and they are men who will stand not only for their own interest in the Bible and religion in the community, but will have a power and influence which will be challenging and will get other men. I have been ably seconded in this work by Mr. Tasker and Mr. Judd, members of the Board of Trustees.

"It comes to me to say this, that this class has been an experiment. It has been a model experiment so far as organization is concerned, and a model so far as method is concerned, and you realize what a rare privilege it has been to us to have Dr. White with us.

"Three weeks ago I asked Dr. White whether he would be willing to continue the class after the last Friday in February, provided the men wanted it. He said he would, but before I had a chance to mention the matter another member got up and made a motion that the class be continued through March, April, and May, and that, after completing John, we take up the Book of the Revelation. I feel in my heart that this is the beginning of a much larger movement in New York City, and that there are many opportunities for such classes as this if only the men will come forward and co-operate.

"And now I want to make a motion that Dr. White appoint a committee of men to take up now the question of extension in New York City of these men's classes. We have several leading clubs, and there is no reason why each one of these clubs may not have a class just such as we have. There is the Lawyers' Club, the Downtown Association, the Hardware Club, and half a dozen others. I should like to make that motion. I leave the number to your judgment."

This motion was seconded and unanimously carried, and Dr. White announced that he would take up the matter, though he had no part in having such a motion made, but that it had come out of Mr. Fallows' own conviction.

Dr. White then introduced Miss Angevine, though against her wish, as he explained. Miss Angevine received an ovation. When it had become quiet again she said:

"I was a student once under Dr. White, and this is one of the things that I learned, that you must never

refuse when he asks you to make a speech. If you cannot make a speech, you can at least make an effort. I cannot make a speech, because Dr. White promised before this evening began that I should not be called upon. I am here to make the effort. I can only say I rejoice very much in this company here to-night. My experience in the Extension Department for five years in the past convinces me of the joy and possibilities of a movement such as this. I believe this is but the beginning only—an infant which has been in arms thus far, which is now beginning to walk, and will soon run, I trust."

Dr. White at this point turned the conference over to Mr. Curry, who called for a discussion of several points connected with men's classes, which had been furnished the audience in printed form. The ladies were politely excluded from participation, Mr. Curry explaining that, in previous conferences, the ladies "had all the floor," but now the men were to have a chance. In response to a question, Mr. Curry briefly explained the meaning of our Extension work, and the discussion proceeded very briskly. We give a few sentences from the many brief, pointed speeches that were made:

"I think there is only one way to get members for the class, and that is by personal effort."

"The way I interested one party in the Bible class was by the demonstration of my own interest in the Bible and my willingness to put a lot of time in on Bible study, which I have never done before."

"One of the first essentials is that some one man get it on his heart that the Bible is true, that it is vital, that it is practical."

"It has been a revelation to me that all the questions asked in this Extension class can be answered by the Bible."

"A lot of credit is due to the personal efforts in prayer of our wives."

"A number of classes have been started and kept by prayer."

"It is different from anything I have ever been in."

"I kept working on mine [the special topic assigned him] from 7 p. m. till 1 a. m., and I got it thoroughly, too. I enjoyed it so much that I got some of the other fellows' topics, too."

It transpired in the discussion that members had spent as high as seventeen hours on one assignment —one man even forty-two. Mr. Curry said that one of the members of a class had objected to going too deeply into the study, but when Mark 6 was under consideration this man made sixty-four observations on this one chapter.

As many of those in the audience had come from outside the city, it was necessary to close promptly at nine o'clock. Dr. White was asked by Mr. Curry to give a word of farewell, and he said, as he finished his remarks:

"Our work is to master the Bible in order that it may master us. To come in contact with it in order that it may charge our lives. The trouble with the main type of Bible study is that it is too scrappy, too superficial. I call you to co-operation afresh. It is remarkable what is coming out of these classes. Pick out a man and see that he joins a class. I thank you, and we all do, for your presence here and your co-operation, and I trust that you will stand by and make this a center of interest. Those men are growing who are studying and who are breaking to others the Word of God."

DR. WHITE'S CLASS IN EASTON

The following is quoted from a recent article in an Easton (Pennsylvania) paper concerning Dr. White's class held on Friday nights in that city:

It is safe to say that hereafter none of the members will easily allow anything to prevent their presence, for everyone who heard Dr. White Friday night is speaking in highest terms of the benefits derived.

Having for three meetings carried out a plan of reviewing the general scope of the Gospel of St. Matthew, a plan which was intended to impress upon the members the setting of the Gospel and prepare them for the more minute study of the various portions of it, Dr. White took up the work of explaining the connections and sequences of the story and bringing out the hidden truths. He asked that members state what thoughts or points impressed them most, and after half a dozen or more had responded, and he had enlarged on what they had said, bringing out new phases of the points they had touched upon, he gave a talk on the sequence of the miracles and showed how each could be seen to represent some specific attribute of life and how these miracles taken together taught a lesson in the real systematic work of the Saviour. He used his "drawing board" to impress the thoughts he brought out and thus for an hour and a half held the closest attention of the class. At one point, after 9 o'clock, he said that if he was growing too lengthy he would come to a close, but there was a general exclamation of "Don't stop," "Keep on," and he continued. It is safe to say that when he had concluded everyone present regretted that the Doctor had finished.

THE PURPOSE PLEDGE MEETING OF FEBRUARY 19

In response to the invitation to attend a dinner and conference of the Purpose Pledge Group, given on February 19, sixty-four of the members were present, a good percentage when we remember how many of the two hundred and sixteen members are in distant parts of the country.

After the dinner the conference was opened by Dr. White. The keynote of his address—fellowship sacrifice, and greater opportunity through prayer—put fresh inspiration and new resolve into the hearts of those present. Miss Palmer, the president of the Purpose Pledge Group, placed emphasis on work through sacrifice and our duty as members of this group to meet our obligation as soon as possible.

Several messages were read from members unable to be present, showing their intense interest in and loyalty to the group which means so much to all the members. One member writes: "The words of David in 2 Samuel 4:24: 'Neither will I offer burnt-offerings unto Jehovah my God which cost me nothing,' are a challenge to me to be willing to sacrifice pleasure, time, money, or whatever may be necessary to fulfil my part in the establishment of this School, and thus help to spread the Gospel of Christ."

This message comes from another member: "Dr. Fosdick says: 'Prayer has failed in some because it has always appeared to them as an obligation rather than a privilege.' Fellow members of the group, when we lift our dear School and its needs to the Throne of Grace in prayer we are not so much fulfilling an obligation either to the School or to God as we are exercising a

personal privilege—friendship with God."

Another letter brings this thought: "To be a member of such a group means at least two things: First, that I belong to a cosmopolitan body of consecrated men and women; and secondly, it means to be a scholar in the school of prayer."

This message from another member: "I would urge each member to realize the *sacredness* of our pledge and the impossibility of its fulfilment unless our lives are absolutely His."

"The pledge, until fulfilled," writes a pioneer member, "is as real a debt as any other financial obligation, and payment can be honestly put off only while conditions make payment impossible. This view of the matter loses all its harshness, and none of its effectiveness, in the recollection that the creditor in this particular case is known to be willing always to cancel the outstanding obligation, if members of the groups at any time feel the pledge a burden."

Miss Angevine told the story of how much of her money had come, of the deep interest in prayer, and the sacrifice of the givers, with the suggestion that is best expressed in the message sent by an absent member: "Sacrifice must be the watchword of this campaign, and great joy comes back to us as we do sacrifice for this dear object, and assurance as clear as an audible voice that our prayers are heard and will be answered. It is God's work and we will finish what He has begun."

Mr. MacColl presented some plans for publication of the work, and the conference was thrown open for general discussion, several taking part. The latter part of the hour was spent in prayer, and the conference closed with renewed interest and greater inspiration in the heart of every member present with respect to the great cause to which we have pledged our services.

FOUNDERS' DAY IN NANKING, CHINA

By a Former Student

For some time the friends and former students of B. T. T. S. in Nanking had felt a desire for a meeting for prayer for the Bible School. Founders' Day accorded an excellent opportunity, and a meeting was accordingly arranged for in the chapel of the Nanking School of Theology. Practically all the members of the faculty of this institution were present at the meeting, giving us a hearty welcome and contributing much to the success of the meeting. Some of the Chinese students were also present and by their splendid attention showed their interest.

The first thing that greeted our eye as we entered the chapel made us realize that the spirit of the Bible School had crossed the seas. It was the motto above the pulpit: "The Bible, the Magna Charta for China."

The meeting was opened by Mr. A. E. Lehman, 1915. He read Psalms 46 and 67, mentioning special times when Dr. White had used them at the Bible School. He spoke of the place of prayer in the School, saying that everything seemed to direct the attention of the students to prayer. If there was a spirit of rejoicing, or of discouragement, or of frivolity, or an urgent need of finances, or a large gift to the School, all alike seemed to drive us to special prayer. Prayer seemed to be the very center of everything. He then stated the occasion of the meeting and said that it would be conducted in the form of a Report and Prayer Hour in which each one

would take part as the Spirit directed.

Dr. Garrett, President of the Nanking School of Theology, spoke of the things that impressed him on visiting the Bible School in New York, the personality of Dr. White, his strong corps of assistants, the wonderfully unified spirit of the student body, the lack of denominational lines, and the practical work of the students in the city. He then spoke of Dr. White's influence in the East and especially his relation to the Nanking School of Theology. Before Dr. White came to the East a number of the denominations had seminaries, but were not doing the best kind of work because they were handicapped by lack of competent teachers and proper equipment. It was Dr. White's story of the Bible School in New York that made them realize that it was possible for them to unite and work together successfully. He further helped the school by providing the current expenses for the first years. Dr. Garrett said of this: "It was really the providence of God that made it possible for this experiment to be carried out." Finally Dr. White helped the school by assisting in the arrangement of the curriculum and meeting a number of practical questions. "He stood to us in the position of a very near and dear friend."

Mr. Lehman read Dr. White's message in the October number of "541." Professor Leighton Stuart of the Theological School, who was present at the Founders' Day in New York last year, told us of his impressions. He said there was an "intangible spirit of unity and oneness" that was amazing to him. "After all it was not what was said or who said it but the spirit of the whole day" that made it a unique experience to him.

A season of prayer and testimony followed. Miss French, 1915, referred to the fact that as we were closing the day you were beginning it in New York.

The meeting was not largely attended because of the inclemency of the weather and because of sickness. We were especially sorry that Mrs. Stewart, Dr. White's sister, was compelled to be absent. The meeting, however, was a success. We all came away feeling drawn more closely together, to the Nanking School, and especially to our beloved B. T. T. S. Whether there or here, our work is one. Through faith in Him we intend to press on to the end.

MR. MERRITT'S ADDRESS

The General Assembly of February 21 was "somewhat different" from our usual Monday morning meetings in that we had the privilege of hearing from one of the trustees, Mr. D. F. Merritt. He gave us a delightfully refreshing report of a visit to the West Virginia Collegiate Institute at Institute, West Virginia, an industrial school for colored people, supported largely by the state, which provides buildings, campus, etc.

This school is now, so to speak, affiliated with the Bible Teachers Training School, through the work of Mr. Merritt who has succeeded in arousing sufficient interest in Bible study to procure a place for Bible study in the curriculum on the basis of B. T. T. S. methods. We can feel that we have a foster-child in the institute, where Bible study will be carried on in the unique and energizing way characteristic of our Bible School.

Through the courtesy of Mr. Merritt we now have a large photograph of this institute, for the re-

ception room at "541," showing the campus, buildings, and assembled school, also a smaller picture of the building to be used for Bible study, and known as Dawson Hall. Mr. Merritt, in the course of his remarks, gave some very interesting incidents of life and work at the institute, and invited any who might not be satisfied at "541" to come down there. He spoke very appreciatively also of the work of Miss Abney in West Virginia.

MISS ABNEY'S WORK IN WEST VIRGINIA

The following letter from Mr. Merritt will be a source of satisfaction to all friends of the School, since it indicates the esteem in which the institution is held in a part of the country in which he is much interested. The friends of Miss Katie Belle Abney will be especially pleased to hear of the effectiveness of her work as a Bible teacher:

CAMERON, WEST VIRGINIA,
February 24, 1916.

DEAR DR. WHITE:

In December last I had occasion to be in Charleston, this state, and learning that Miss Abney would teach a Bible class in the Kanawha Presbyterian Church the next evening, I arranged to be present without informing her. It was the regular Wednesday evening prayer meeting, and very few were present, but at half-past eight, the time appointed for Miss Abney, the room filled up and she gave the final of ten studies in the Pentateuch, an outline study of Deuteronomy, and it was a very remarkable piece of work.

Before the prayer meeting I was welcomed first by one of the members of the church, and then by the pastor, Dr. Evans, and both expressed the wish that I would remain for the Bible study, as the leader was a graduate of the Bible Teachers Training School of New York and a wonderful teacher.

I had a visit the next day with Miss Abney, who told me she was teaching four classes every week, two evening classes and two on Sunday, and had invitations to take up others, but could not at that time.

You have reason to be proud of her and grateful for the impression she is making as to the work of the B. T. T. S.

Sincerely yours,
D. F. MERRITT.

PRACTICAL WORK DEPARTMENT

FACTS ABOUT THE FALL TERM—OCTOBER TO DECEMBER, 1915

Ninety-nine different churches, institutions, and homes called upon the Practical Work Department to supply regular weekly helpers in their work.

Sixty-three different churches and institutions not included in the above called upon the department for special helpers.

One hundred and twenty-three Bible classes were taught in churches, institutions, and homes, with an average weekly attendance of 1,468 and a total attendance of 14,689.

Fifty-eight other regular appointments were filled, including preaching, speaking at Young Peoples' meetings and prayer meetings, with an average weekly attendance of 1,631 and a total attendance of 16,317.

Sixteen special appointments, on an average, were filled each week, including preaching, teaching, and addressing missionary meetings, with an average weekly attendance of 875 and a total attendance of 8,758.

Seventeen visitation appointments were filled each week, with an average of 94 visits weekly, and a total of 941.

Sixteen musical appointments were filled weekly, with a total for the term of 127.

Thirty-one students filled weekly appointments, observing various forms of Christian activity in the

city, including classes taught by advanced students.

The total number of weekly appointments of all kinds was 261.

The total number of appointments of all kinds during the term was 2,179.

The average weekly attendance at all meetings was 3,974.

The total attendance at all meetings during the term was 39,766.

RALLY AT AEOLIAN HALL

A rally of all departments of the School will be held at Aeolian Hall, 29 West 42d Street, New York, on Saturday, April 15, at 2:30 p. m.

This will be a public demonstration of the activities of the School, and its friends are cordially invited. Admission will be by ticket. All seats are reserved. Tickets are free and may be had upon application.

GYMNASIUM AND SWIMMING POOL

Through the courtesy of Mr. William J. Lee, Supervisor of Recreation, and Mr. Cabot Ward, Commissioner of Parks, of the Borough of Manhattan, the Men's Association of the Bible School has secured the privileges of the Municipal Gymnasium and Swimming Pool on 54th Street near Second Avenue.

The gymnasium is open daily, except Sundays and holidays, but is reserved on Mondays and Thursdays for women. On the other days it may be used at any hour between 10 a. m. and 10 p. m. It is, however, reserved for the exclusive use of the Bible School Men's Association for an hour each day, four days: Wednesday from 3 to 4 p. m., and Tuesday, Friday, and Saturday from 2 to 3 p. m.

The gymnasium is splendidly equipped with all the appropriate apparatus—a large floor fitted with basketball and handball courts, a saucer running track suspended as a gallery, lockers, shower baths, and all accessories.

There are separate swimming pools for men and women, so that the pool is open six days in the week instead of four, and may be used at any time.

This gymnasium is not ours, to be sure, but it surely fills a long-felt need in the life of the School. The men are showing due appreciation of it, too, as is witnessed by the basketball enthusiasts and the swimmers, and many more who go for other forms of exercise.

THE SOCIAL LIFE OF THE SCHOOL

The organization of the student body into groups of six or seven is having various results. The present purpose of a majority of the groups so far is to find opportunity for recreational and social life. The groups meet with the object of taking a little time for needed fun and relaxation and to meet the needs of the members and add to the community life of the School as opportunity arises. Two of the groups combined forces, on one of our Fridays nights, and gave a pleasant surprise to the student body in the little entertainment of The Modern and Medieval Ballad of Mary Jane. The Industrial Group spend their time in necessary mending, with someone reading aloud to them.

One of the groups entertained the student body on another Friday evening in a unique way by presenting a Zenana Scene, the interior of a high caste home in India on the occasion of a missionary's visit. It was a typical zenana, full of color, the mother-in-law stretched in

lazy ease on a couch, the daughters-in-law seated on the floor examining with childish delight lovely clothing, embroideries, and rich stuffs of all kinds, meantime chattering like magpies, with the ever-present baby happy through it all. The little bride was an especially bright spot in the gorgeous robe, with many gold ornaments and jewels.

As the missionary, accompanied by the native Bible woman, entered they crowded about her, deeply interested in the message which they tried to repeat. Quite typical of the Far East was the naïve way in which they examined her clothing, asking the price of each article.

Through it all one was conscious of the poor little widow in her coarse white garment and without jewels, seated apart from the others, with no right to a share in the family life. She could hardly believe that the hope of God's love and eternal salvation was for her as well as the others. The scene closed with the song, Jesus Saves Me, sung in Hindustani, to the accompaniment of a native instrument.

We doubt if there is any place where such an entertainment could be given save in the Bible School—three missionaries from India taking the main parts, five of the group able to sing the song in the native language, and four others, volunteers for either home or foreign fields.

THE SOURCE OF POWER

The following interesting talk was given in Classroom A on Saturday evening, January 29, by Miss Vaughn from China, the subject being Power: Where do we get it? How do we get it?

"I went to China in 1896, when China was asleep, and I was there when she awoke. In 1806 Morrison went to China. After one hundred years of missionary work the Chinese Christians numbered 100,000. They were severely persecuted in 1900, and twenty-five thousand became martyrs. Out of that persecution rose the Chinese church of to-day.

"Soon after going to China I was appointed by the Presbyterian Mission to definite woman's work. I was to instruct women who desired to enter the church, yet knew little of Christ. I went to China with many intellectual ideas about faith and prayer. Don't forget, such ideas are always such, until they are translated into action. I went to China to help the Lord, but soon I learned that He was helping me. Then it was I learned where and how to get the power.

"I learned that Christ was what He said He was, that His promises were for me to stand upon, that if I had the faith they would be fulfilled. One of the great pleasures of my life has been to see this power come into a company of Chinese Christians, of whom Pastor Ding (now called the 'Moody' of China) was leader. This company of Christians was facing great difficulties. Pastor Ding came to me asking me to pray with him. In accordance with their custom he prayed first, and in a long and eloquent prayer asked God to give me some plan which would help him in his trouble. I briefly but with faith asked God to fill us with the Holy Spirit and turn this crisis into victory. Pastor Ding, as he afterward confessed, was both disgusted and disappointed. That evening, before he began to preach, I asked for five minutes for prayer. Rather reluctantly he consented. We knelt and I prayed that the Holy Spirit would come into our

hearts and convict us of personal sin, and that as we confessed our sins we might be forgiven. My prayer was answered. The Holy Spirit did come and with great power. For over an hour confessions were poured out with tears and prayers, such confessions as only the Holy Spirit can bring from us. Pastor Ding was a new man from that night. He said he had been a blind guide. He had never before realized what the power of God was, and from that moment pledged himself to a life of faith and prayer. Since then Pastor Ding has been wonderfully used of God.

"This is my message to you: This power is yours if you will take it. Down through the ages the promise comes to you and me: 'Ye shall receive power, when the Holy Spirit is come upon you.' Let us take and use it that God may use us."

Have you sent in that subscription to "541"? Fifty cents a year.

SOCIAL TEACHINGS OF THE NEW TESTAMENT: CHRIST AND THE WORKINGMAN

By Margaret H. Ackerman

A carpenter Himself, He came in touch with all of them; they were His daily comrades in the business world. Fishermen, shepherds, brewers, traders, lawyers, tailors, centurions, judges, chief priests, teachers, scribes, and Pharisees—He knew them all. He knew their weaknesses, He knew their goodness, He knew their need, He knew their pride; and because He was not merely a carpenter but the Saviour of men He knew how to help them. He went among them and taught them in language they could readily comprehend: "The kingdom of heaven is likened unto a man that sowed good seed." "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal," and again: "The kingdom of heaven is like unto a net, that was cast into the sea" (Matt. 13). "How think ye? If a man have a hundred sheep and one of them be gone astray, doth he not leave the ninety and nine and go into the mountains and seek that which goeth astray?" (Matt. 18:12).

Can you not hear their glad surprise as they listen to parables like these? "Ah, here is one who understands; here is one who is of us and knows our ways!"

Yea, and more; with matchless wisdom and foresight He chose them, the workingmen, to be His disciples. He chose *them* when He wanted men who could move the world. There were fishermen and a publican numbered among the twelve. He loved the workingman; He made him His friend, and He championed his cause. Among Oriental peoples work was, and is still, despised. A man does not have to work if he is educated or wealthy; it is beneath his dignity. But Jesus Christ, the Son of God, came to dignify labor, to lift all work to a higher standard, the standard of the Kingdom of Heaven. Does not your heart thrill when, in quiet authority and love, He says to you: "The laborer is worthy of his hire" (Luke 10:7), and again: "We must work the works of him that sent me" (John 9:4). Is not *your* work more glorious when His sweet voice challenges: "My Father worketh even until now, and I work" (John 5:17). "Take my yoke upon you and learn of me" (Matt. 11:20). "He that believeth on me, the works that I do shall he do also; and *greater works* than these shall he

do; because I go unto the Father" (John 14:12).

His was a life of work and labor and service; and, as the highest expression of love, on the night that He was betrayed, He rose from supper, and, having girded Himself with a towel, He took a basin and washed the disciples' feet. This menial task, when performed by the Master of men, became an example of the most divine service, the service of love; and men to this day pause and listen when they hear *His* voice ringing down the years: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another" (John 13:34).

The Emperor Julian once remarked: "What is the 'Carpenter' doing now?" and as a flash comes the reply: "Making a coffin—a coffin in which to bury the Roman Empire."

He came to save men, for He loved them. He came as one of them, and He understood them. He surrendered His life for them and left them a priceless heritage. Jesus Christ, the perfect workman, taught and is teaching the world the value of work—the *high calling* of those who work and serve according to the priceless teaching of the Son of God.

Do it now—we mean subscribe to "541."

A PRINCE OF DAHOMI

By a Student

It isn't often that one may see a real live prince in America. However, it was my privilege and rare opportunity to hear one—Prince Khikati of West Africa.

The message that he brought to me I wish to "pass on" to you, and also to urge you to see him if he makes another appearance in New York. Doubtless the newspapers will herald his coming to one of the Y. M. C. A.'s or churches of this city.

One Monday evening at the Bronx Y. M. C. A. this black man spoke to a large body of young men, upon the customs, practices, and religious life of his people. By request he gave the tribal ceremony known as the baptism of fire. In many weird outcries he called upon his god to hear him, to accept his praise, and also to bless him. The prayer was a hymn, which he taught his audience to repeat after him and sing in the African tongue. The song of victory was also given, prefaced by the statement that his countrymen sing this song after victory or after defeat, and that they sing it with just as great emotion whether they are conquered or conquerors—a bit of philosophy which you at once see is worthy of emulation!

Returning very briefly to the ceremonial performance of the baptism of fire, I want to describe Khikati's dress. He wore a headdress of feathers and an apron made apparently of a fabric similar to raffia. About his muscular and massive bare neck and chest he was adorned with great strings of colored beads, stones, shells, and rings of finest brilliancy. This slight covering gave us the opportunity to see him baptize his brown-black flesh in the flames of a torch which he lighted. He explained that his ability to allow his body to be enveloped in flames was of a gradual growth. It is practised in childhood and the ceremony takes place three times a year. He had learned to allow the flesh to be seared little by little through the years until the skin had grown to withstand the

larger application of fire in his manhood. He proceeded to eat some of the fire. As the room was darkened we could see him take the torch aflame; putting it to his lips, he swallowed tongues of flame, as well as allowed shafts of fire to issue from his mouth, as one might picture an underworld scene in Dante's Inferno.

The prince's concluding remarks were that he was in this country studying the educational system, and as a means of livelihood he gives these evening exhibitions. He has been offered a flattering salary for a many months' engagement on the vaudeville stage, but he frankly stated that he preferred to keep out of the environment of the player-folk, where there was so much temptation, and, too, he preferred giving his entertainment to Y. M. C. A. or church audiences, where a large appreciation would be shown, for the purpose of spreading a knowledge of his people and their distressing religious and social customs.

Possibly the largest blessing to many of us was his "ideal" in endeavoring to lift his own people into Western civilization and education. Think of it! An African who might have been a wild, unlettered child of the jungle, now a twentieth century miracle. A full grown Christian brother, with an English training, a fluent use of the choicest English, possessed of a fine tenor voice, able to accompany himself at the piano, a royal entertainer, with a sunny, cheering smile and a jolly disposition. Surely one must say God is good and "does His wondrous works perform" in His miracle of transformation and redemption.

The general B. T. T. S. medium of communication is—"541."

MRS. DAYTON BETTER

Since our last issue Mrs. Dayton has continued to show improvement. She is still confined to her room, but is able to be up for a short time each day.

Mrs. Dayton's exemplary Christian fortitude has made her illness an occasion of no little spiritual benefit to those in the School, and especially to persons immediately associated with her. Very earnest prayer is made for her recovery and restoration to a life of such exceptional usefulness.

What the students are doing is recorded in "541."

EXTRACTS FROM CORRESPONDENCE

A letter from Miss Lillian C. Wells, 1911, of Hwai-an-fu, China, has recently been received, in which she speaks of her work in the mission: "We are still sowing—little reaping here. Our people have lived in the city over ten years now, but it is one of the slow places, the people not eager to be taught as they are in some places. The latter part of October we had a very interesting conference of Bible women and Christians at Tsing-kiang-fu. It was the first attempt we have made in our mission, and we feel it was very helpful. There were twenty-nine delegates, and they seemed an earnest lot. We had courses in the life of Christ, for both classes—Ephesians, Jeremiah, Bible Heroes, devotional meetings, and round table discussions."

Mrs. Jessie R. English writes from the San Juan Training School of the work among the reservation Indians at Shiprock, New Mexico: "After nearly thirty years of

teaching there is one convert out of 7,000 people. The Navajos need the Bible as much as any foreign people."

In a letter to Miss Palmer, Miss S. Edith Smith, 1913, writes of her work in Columbus, Ohio. In speaking of her classes and of her interest in the School she says:

"I am personally teaching five Bible classes each week. The largest one is the Business Women's Class, meeting Tuesday, with an enrollment of over three hundred. Before the holidays the attendance averaged nearly two hundred. We are studying Romans, and naturally I often think of you and my preparation. My Friday night class is a class of housemaids, numbering fifty, and they are certainly a delight for their appreciation of Bible study and Y. W. C. A. privileges. We are studying Luke. Another class is a ladies' class, composed of women who teach the neighborhood classes. We finished 2 Kings last Monday. I want so much to have a part in the Current Expense Budget, and I am only waiting a little to be led in the best way. My loyalty and prayers are with and for you all."

Miss Martha A. Read, Pleasant Hill Academy, Pleasant Hill, Tennessee, describes her year's work as one of the most interesting of her life. She is giving Bible studies in the seventh and eighth grades of the school.

Miss Frances J. Redd writes from Danville, Kentucky:

"Besides a Sunday School class of girls, from eighteen to twenty years old, I am teaching a small Bible class. We are studying Professor Stout's courses in Old Testament outlines, also leading a class of young women in a course in mission study."

Miss Florence H. Doe sends a most interesting annual report from the Nowgong Girls' Training School, Assam, India, where kindergarten training, middle English, normal training, and Bible women's training are in the curriculum. The story of the Christmas entertainment is told and the report of the inspectress of the school given, showing the standard to be higher than that required of government schools. A prominent feature of this school is the class in normal training, preparing teachers particularly for the Assam Valley. "From among the Kacharies, an animistic tribe of the plains, four girls have come, out of heathen families, who have had their first lessons in the Christian faith here among us. Similarly we have had ten new girls from the Mikir tribes, also animists, and, while some of these have come out of Christian homes and some from ignorant heathen families, these girls are important as being among the first who have ever left their native hills to go away to a Christian school. Not least among our new acquisitions are the six new Hindu caste-babies, who have been brought from various villages and given over to us by their fathers. There has been an interesting development in the weaving department. Perhaps you know that weaving in the home is considered an accomplishment of every Assamese lady. So we have had a department for some time connected with the school. The government has now become interested in this industry and has appointed a weaving master to go about introducing a new and inexpensive fly-shuttle loom, and otherwise encouraging the industry all over the province wherever he can. He has visited us several times, put in some of the new looms, and asked us to under-

take to train teachers who will be available to go about among the homes, introducing this new improvement to the women in the zenanas."

Do you realize that "541" is helping to make this School? Subscribe.

FORMER STUDENTS

Miss Elizabeth Gaunce, 1915, is taking a post-graduate course in nursing at Battle Creek Sanitarium, preparatory to her return to her mission station at Parla Kimeid, India.

Miss Jennie L. Mott, 1911, is taking an active interest in the work of Billy Sunday at Trenton, New Jersey.

Miss Marie E. Woodward, 1912-1913, was married on December 14, 1915, to Rev. Ralph Coonradt, at the Presbyterian Mission Compound, Hang Chow, China. Mr. and Mrs. Coonradt are located at Yi Hsien, Shantung Province, China. Both are missionaries of the Presbyterian Board. Mr. Coonradt is engaged in evangelistic work.

Mrs. Charles H. Burckett, Dixon, New Mexico, is teaching the daily Bible lessons in Spanish to the pupils in Embudo School.

Miss Mary Asson, 1915, is doing post-graduate work in the Toronto General Hospital, Canada, preparatory to her return to China.

OVERHEARD IN THE HALL

"Romans is just great. It's well worth the whole expense of coming to the School. Paul gives you such a new view of the possibilities of Christianity."

Coming out of Establishment Prayer Meeting a visitor remarked: "You have something here we cannot find elsewhere. You have a definite hold on things that are vital which we who are out in the world do not seem to get except in a dim sort of way. And, oh, we want it and need it so much!"

THE APRIL NUMBER *of* THE BIBLICAL REVIEW

will be issued the first week in April. It will contain a list of exceptionally fine articles. Among them we may mention:

MODERN DISLIKE OF THE MESSIANIC CONSCIOUSNESS OF JESUS. By Professor Geerhardus Vos, of Princeton Theological Seminary. This paper will strengthen and delight the scholar, the preacher, and the Bible student who stand loyally upon the great fundamentals of the faith.

THE VERIFICATION OF CHRISTIANITY. By Professor Louis Matthews Sweet. Dr. Sweet's articles and lectures on apologetics are attracting increasing attention. Those who read his paper in the January number will look forward to this one with special eagerness.

Other able writers contribute to the completion of the contents of this number.

We can still supply copies of the January number to those who wish to begin their subscription with the first issue. Send your subscription now.

Price $1.00 a year; foreign postage, 30 cents additional. Single copies, 30 cents, postpaid.

THE BIBLICAL REVIEW

541 LEXINGTON AVENUE - - - - NEW YORK